effING up DE EVIL CASTE SYSTEM

Words From a 9000 Year Old Imaginary Himalayan Sage.

DYAUS ADITYA

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ISBN:

I’m what you might think of as an imaginary immortal.

And given that that says I have seen more of historical truth than you would admit in your imagination even, allow me to give you a glimpse of what the Aryan

卍 Religion says

about the caste system.

There is no trace of a by marriage caste system in the original Vedic writings. Does the marriage of prominent characters of the two major mythologies follow that pattern?

In Mahabharata we have the Pandavas marrying all around.

The caste system is therefore not the idea of the four orders mentioned in the early writings. Which are clearly nothing but four sacred forms in which the Divine were served. What were Valimiki's order?

It altered through life, DYNAMIC, were not externally imposed, and were taken up so that each could do action that led them to the Divine.

Arthasastra points out actors. Doctors, engineers, Teachers, all these are the Sudra order. The word were not an insult, as the ngyaaha myaaha guluuha abomiantions have made it to be. Su means good and Dra means substance. Of Good substance.

A student in an Ashram in early studies in the novice monk stage is in that mode.

They made sure they used their skills to serve Good

people – not as slaves, but as free independently thinking yet profoundly humble humans.

They selected who they serve as the action were done for Divine benefit. And to raise oneself to higher planes.

If you go serve an evil fool for money and work just for money, and study for some joobu for some foreign firm, you are not even of the four sacred orders.

Approaching the state of

enlightenment, one may enter the form of a sage which is called Brahmanical – and had nothing to do with birth. If so – how were Vyasa or Valmiki or Vishmaitra all the greatest of Brahamnical sages?

The Impostors – ngyaaha myaaaha gluuha – insult to humanity and God - that category of abominations are nothing but thieves. As per the Vedic ideal.

The enlightened would gently guide the others

through wisdom. Just as the seven sages gently guided Valmiki. Did they go " ngyaaha myaaaha gluuha" "jump to de sidoo"

Mahabharata often has statements like "in that forest a Brahmin (not a birth idea) lived with a forest woman." And it were normal. And Sacred.

Sudra were as per the Arthasatra that mode of action which served the purpose of the truly Enlightened. A truly

enlightened person is like the Buddha. Not ngaaahah myaaha gluuha evil impostor.

Bhima, a Kshatriya by prowess,had a rakshasi wife.

Did anyone make a rucus? Where were de dukking caste system ?

Or are the marriages of the pandavas as per Gotras?

Anyway, regarding the term Sudra, ..

Again: The term is for a mode of Divine serving.. and they served the " Twice Born" – the truly Enlightened people – not fake ngaaayha myaaha gluuha actors.

They who served were gently guided spiritually, rewarded for their work, etc.

The word Kshatriya referred to somebody who had enough strength to conquer the whole world single handedly. " A Single kshatriya can defeat

the whole world's armies by the strength of his bare arms alone," says the Mahabharata.

There are no fools in India who can even win a proper running race, a lemon and spoon race on the international level, musical chair, or a boxing match at the top level. So let no dukking impostor fool you saying he is a kshatriya. Ask hime to fight 10 MMA fighers single handedly in front of all.

“Guna Karma Vibhagasa,” says the Gita. It means the four orders were merely just dynamic labels, overall identifying people’s Inner Nature and Ability to Do

Action .

Karna were married to Princesses.

Karna Rules as a King.

Did anybody

Oppose?

Fake mythology and edited versions of Mahabarata say Karna were not allowed to participate in the Swayamvara.

While all major recensions including the Southern one says Karna were allowed to participate but failed to tie the bow.

Only Arjuna

Succeeded.

A source says, “ the insult by Draupadi is present only in about 3 manuscripts out of some 1200 manuscripts of Mahabharat.

Hence it is

conside

red an

interpolation(IMAGINARY ADDITION)."

IT WERE THE FUKKED UP BRITS DATTE

ADDED THE NONSENSE FROM THE FRINGE MANUSCRIPTS TO DE OFFICIAL EDITION.

It were done so as to divide India and run down Indian traditions.

How could the lineage of mendicant Brahmins WHO pandavas appeared to be,

be known? Anybody could take up Brahmanical form of effort. And no enquiry were made to their lineage for the marriage – as they kept their anonymity.

Some major characters in Indian mythology were even adopted.

“ Found in the earth”

Did any of them have a caste oriented marriage and shi*t?

Did Vyasa's father marry by any of that idea?

Were tribal kings who warmly interacted with the mythological heroes treated by any caste system?

LETS

DO A

FIND

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CASTE
FUKKE
DUP
PUZZL
E

Get a piece of paper and note down

the relations

.

“Ghatot kacha was the son of the

Pandava Bhima and the demoness Hidimbi" – Wikipedia

“ In Rajasthan, Barbarika is worshipped as Khatushyamji, and in Gujarat, he is worshipped as Baliyadev” - Wikipedia

“

According to a legend,

Ahilawati or Mauravi was the daughter of Mura, the general of the demon

Narakasura."
– Wikipedia

"Barbarika (Barbarīka), is a Hindu deity, particularly worshipped in western India.

According to the Skanda Purana, Barbarika was the son of Ghatotkacha (Son of Bhima) and Princess

Maurvi, daughter of Daitya Moora,” - Wikipedia

So WADDA FAKK IS DE "KASTE" OF BARBARIKA?

Is HE NOT A KSHATRIYA BY PROWESS?

DERE IS ONLY ONE SET OF LOWDOWN SHIT IN INDIA – THOSE WHO OBSCURED SCRIPTURE AND TRUTH FOR

MATERIAL BENEFITS

AND PRETENDED TO BE SPIRITUAL AT DE SAME TIME.

THAT IS A

DIFFERENT LEVEL OF EVIL SHIT.

IF GOD'S WRATH FELL ON INDIA AND INDIA FELL INTO TRAGEDY OF INVASIONS,

DE ONLY TRASH TO BLAME FOR IT ARE PRETENDEERS WHO DESTROHYED DE BAKKBONE OF INDIA BY

DENYING PEOPLE DE RIGHT TO STUDY SCRIPTURE EVEN.

Here is an authentic sage – sage Bhrigu from the Mahabharata,

“Of mobile objects the number is infinite; the species also of immobile objects are innumerable. How, then, can objects of such very great diversity be distributed into classes?',

“Bhrigu said, 'There is really no distinction between the different orders. The whole world at first consisted of Brahmanas.

Created (equal) by Brahman, men have, in consequence of their acts, become distributed into different orders. They that became fond of indulging in desire and enjoying pleasures, possessed of the attributes of severity and wrath, endued with courage, and unmindful of the duties of piety and worship,--these Brahmanas possessing the attribute of Passion,--became Kshatriyas. Those Brahmanas again who, without attending to the duties laid down for them, became possessed of both the attributes of Goodness and Passion, and took to the professions of cattle-rearing and agriculture, became Vaisyas. Those Brahmanas again that became fond of untruth and injuring other creatures, possessed of cupidity,--engaged in all kinds of acts for a living, and fallen away from purity of behaviour, and thus wedded to the attribute of Darkness, became Sudras. Separated by these occupations, Brahmanas, falling away from their own order, became members of the other three orders. All the four orders, therefore, have always the right to the performance of all pious

duties and of sacrifices. Even thus were the four orders at first created equal by Brahman who ordained for all of them (the observances disclosed in) the words of *Brahma* (in the Vedas). Through cupidity alone, many fell away, and became possessed by ignorance. The Brahmanas are always devoted to the scriptures on Brahma; and mindful of vows and restraints, are capable of grasping the conception of Brahma. Their penances therefore, never go for nothing. They amongst them are not Brahmanas that are incapable of understanding that every created thing is Supreme Brahma. These, falling away, became members of diverse (inferior) orders. Losing the light of knowledge, and betaking themselves to an unrestrained course of conduct, they take birth as *Pisachas* and Rakshasas and Pretas and as individuals of diverse *Mleccha* species. The great *Rishis* who at the beginning sprang into life (through Brahman's Will) subsequently created, by means of their penances, men devoted to the duties ordained for them and attached to the rites laid down in the Eternal Vedas. That other Creation, however, which is eternal and undecaying, which is based upon *Brahma* and has sprung from the

Primeval God, and which has its refuge upon *yoga*, is a mental one.'" [1]

- https://www.sacred-texts.com/hin/m12/m12b015.htm

Once you take away false labels the quality of people's souls are apparent. The fake brahmin pretender wanker eating off of the insults he throws at the human, when in the heart of each human resides God Himself, as per Scripture, is the sole evil category .And I am not bracketing any by birth. But let not for OWN DIGNITY'S SAKE ANYBODY HOLD FALSE LABELS AND STRUT AROUND AS PANDITS AND BRAHMINS WHILE

THEY ARE ABOMINATIONS TO THE VERY IDEA THAT TERM REPRESENTED. To appropriate a term such as “ pandit” is like appropriating the word “ “genius” and labellign oneself a genius for no reasonand saying all else are not. What evil stupidity. A genius is individually known by inner wisdom (guna) and action (karma). Prahlada were a pundit, his ancestors all not so.

A brahmin were ANY

SAGE WHO WERE APPROACHING ENLIGHTENMENT IN THE SAGELY MODE.

A KSHATRIYA WERE A SUPEPOWER WARRIOR WITH DIVINE WEPAONS ABLE TO SINGLE HANDEDLY FACE AN ARMY WITH BOMBS AND MACHINERY, BY OWN SUPERNOMRAL PROWESS ALONE.

NOBODY NEEDS LABELS TO IDENTIFY SUCH PEOPLE.

AND OFTEN KSHATRIYAS AS THE PANDAVAS DID EVEN HIDE THEMSELVES, TAKE UP WORK IN A ROYAL PALACE FOR A YEAR, ETC. SO THE MODE WERE ALWAYS DYNAMIC. THEY WOULD ALSO AS ARJUNA DID , DO TAPASYA IN THE MODE OF THE BRAHMINICAL DIVINE EFFORT.

WHEN THE SITUATION DEMANDED THEY EVEN SERVED WORKING LIKE THE ORDINARY IN A PALACE – THEY DYNAMICLLY SHIFT THEIR mode of action.

This dynamic mode of shifting between the four orders is prescribed in the Bhagavada as well.

ANYBODY, EVEN A FOREST HUNTER-THEIF IF HE TAKES UP AND

UNDERTAKES THE DIVINE EFFORT SUCCESSFULLY IS ON THE DIVINE PATH, AND DESERVES A DIVINE TERM TO DESCRIBE HIM OR HER.

SO THE TERM WERE ONLY THAT FOR A MODE OF ACTION. A MODE OF SPIRITUAL EFFORT.

THE WARRIOR-KING MODE OF SPIRITUAL EFFORT, HAD A DIFFERENT SENSE TO

THAT OF THE SAGE. THAT WERE THE IDEA OF KSHATRIYA MODE VS BRAHMIN MODE.

INITIALLY ALL HAVE TO START BY SERVING – THERE IS NO OTHER WAY AROUND.

ONE HAS TO SERVE THE GOOD, DO GOOD THINGS, STUDY, AND SO ON.

ASSUMING ONE BECAME A

SUPERPOWER WARRIOR STILL ONE HAS TO HUMBLY SERVE THE WHOLE KINGDOM. NOBODY IS STRUTTIG AROUND KALLIGN EACH OTHERS RANDOM NAMES. THOSE KINDS OF PEOPLE ARE EVIL TRASH TO BE PUNISHED BY DIVINE LAWS.

THE caste

system of today is from the kraKsshit primitive tribes.

The gotra system is found in primitive tribes. Freud in his writing, “Taboo and

Totem," describes this.

The "Fear of Incest" is the origin of the Gotra system. In small tribes inbreeding would result in their getting diseases and getting wiped out. So marriage within a group were heavily punished. Now even the krakkshit

northie gotra system refers to people in one gotra as “ siblings,” and they have death penalty idea for marrying within same gotra or caste. These are the retarded tribes who never understood

Aryan 卍 ideas.

The South Indian caste system is de same evil shit – nonsense of tribes. Pretenders who never understood

Aryan

traditions, and fools who fooled others for

money and other easy benefits. Frown on those who do that. Look down on them. They are NOT of the Vedic tradition of India. For the Vedas have nothing of it and say the OPPOSITE REPEATEDLY. Where did their Yama Niyamas such as

ahimsa go – aren't they evil and a harm to fellow humans? Do they have yoga, inner spiritualkity, the goodness that emerges from spiritual effort? Aren't those who harm and insult fellow humans evil, by ancient mythology of this land, and as per

the standards of authentic core ancient scriptures? Or by the Standards of Soul and God?

The Dignity and Worth of every Good Human is God Himself. Do not let these impostors tread on Human Dignity.

Wipe out the idea of caste system from India – for it is not part of any authentic high Indian tradition, be it Indus Valley, Ramayana, or Mahabharat.

Discourage and mock openly the use of these labels is Surnames.

If the evil nonsense is not removed from India, each day it adds to the Sin of the land, pushing out God, by humans insulting each other as if there is nothing else to do in

the absolute loony asylum.

People of a similar quality and action bind in Marriage and even ordinary friendships. Its Natural. Valmiki won’t be smoking weed in a Pub or Hunting birds after enlightenment. Before

a baaaad theif and a hunter.. after.. the Greatest kinda Brahmin.. Who would dispute? You? So it is entirely dependent on inner Wisdom, awareness and action, and displayed ability – and not the ability to act and fool, with a shit ton of fake

paraphernalia..

People can easily be given assistance based on their individual family economic background. Ban labelling people for it, as one would ban a sin on the nation. India and its sacred traditions also get laughed at because of these fools peddling de

evil.

Indians themselves generally hate Sanskrit due to the Ngyaaha Myaaha Gluuuha trash pretending around.

Their pronunciation of Sanskrit even is an abomination with no

depth. And I am not generalizing.

The remedy is infusion of proper interest, text to speech accurate rendering of the Vedas, revival of the original chanting principle from texts, and so on. What

is beautiful now
sounds retarded –
precisely because no
study or effort takes
place in that direction,
given fools sit on top of
it scaring everybody
away.

Another idea is the

word Aryan 卍.

This idea were appropriated by the fukked up British trash. They claimed they are Aryans and hopped

over Himalayas with the Mahabaharata and Ramayana and Vedas.

Then why does all those texts place them in the Geography of India. Physical features, ornaments, places such as Himalaya, Lanka, traits such as unbreakable

marriages, were and are still only found in India.

THE pink bunch of dressed up british cucks are another evil category - Dressing up and strutting around to fool people and loot and pretending to be this and that. And

stealing even traditions, and appropriating labels for power, sitting on top of a fake academia to destroy the world through sly ways. Strikes a cord with the ngyaaaha myaahha trash in the evil they do.

Adolf Hitler and Co then nuked the fake brits taking up the Aryan label on themselves.

Btw, wonder why the Nazis hated the Ngyaaha category?

They rightly said the Ngyaahas had

corrupted scripture, tortured people, and so on, and had no values outside of material gains and moneys.

Even the Aristocracy were all manipulated by that trash resulting in the fall of India, due

to what? God’s Wrath,
I assume.

So let us now discard
that culture of labels.

The Aryan 卍

label were in the
Mahabharata only a

dynamic term for the Spiritually Evolved. Valimiki is an Aryan 卍 sage, and before that an unAryan hunter.

The Buddhists texts describe the adepts of Buddhism as Aryans

卍. The Heart Sutra describes words of the Boddhisattva Arya 卍 - Avalokiteshwara. See the Heart Sutra.

Now the word has

become to mean a krakkshit pink fool rolling out tanks the kill the unarmed, a tin foil imitation of Adolf.

All outside of India were thought generally UnAryan tribes by the ancient Indians.

This is not to say they

were disrespected. The Romanaka, and other apeople with high divine nature outside of India, are all described in the Mahabharata, in that section where Sanjaya narrates the world’s layout to Dhritarashtra before the war.

Mutual respect were always great.

Neither were Aryanism based on appearance. What were Astavakra? These superficial ideas are from the West.

"It is UnAryan 卍,

Unheavenly, Not
Leading to Glory," as
the Gita says.

On a side not Adolf
Hitler and Himmler of
the Nazi fame, who
hated the Brahmins,

were in high appreciation of the Gita. It were a source of Inspiration.

Krakksshit fools cannot understand high ideas. Like tribal trash when they hear Aryan mythology will gang up and attack unarmed people like hyenas.

They forget Pandavas endured 12 years just avoid war, then attempted a peace treatise. Never fought anyone not wielding a weapon against them, never fought form behind, etc.

Even Nazis, despite being not authentic

Indian Aryans, attempted for peace in their fight against the shadow banker’s gov.

Mental disease is a feature of primitive tribes. The caste psychosis is one of them.

And what is a tribe - is it by birth? No.. it is based the present level of evolution.

Tribes in Africa, Himalayas, North East are all bearers of High Wisdom – and are to be profoundly respected. Studied, Humbly learned from. If you

read a few books on African Wisdom, “ The Healing Wisdom of Africa,” by Malidoma for instance you will understand the depth and profundity of those traditions.

And why they maintain a timeless state focused on their

sacred community, meditativeness, and effort at the Spirit.

It is as respectable as the Aghori sage .They exit the world in a supernormal state, abiding in that form.

The abomination

is the fool
living in
delusion for
material things,
putting false
labels on
oneself and
others.

I am referring to both
the indigenous and the
krasskhsit brit
educated, brainless,
substanceless fool.

There are dimensions and planes to the Universe.

The Purpose of Good Action, Good endeavours

,

Brahmacharya, Joyous Familal mode, is all to form

own stuff
in heavens.
Spend eons
in those
worlds,
reincarnati

ng again taking up the effort for absolute enlightenm ent, and so

on. The work in a human life is to accumulate wisdom,

and virtue toward that. Virtue, gained by treating

fellow

humans

with

humility is

a material

gain in the

Universe. Analogous to the idea of Good Karma. And not

just the
action the
Inner
Thought,
Soul State,
Bhava, all

determine the Virtue of an action. Good words to a

good and
innocent
human is
an offering
to the
Yagna of

the
Universe,
to God’s
Yagna.
It forms
rewards

automatical
ly.

Life itself is the form of the Yagna.

Good
joyous
interaction,
being kind
and helpful

to good
people in
need, not
being vain,
not
strutting

around, all these are foundation al aspects.

Any form

of strutting
is a fall
from the
needed
Spiritual
State of

Inner Depth and Profundity.

Any display of

parapherna
lia to
appear
spiritual, or
false labels
is only a sin

of Vanity.

Does

Arjuna

have to

announce

he is a
Kshatriya?
Or does he
stay
humble,
often for

years staying away from society. At times, living a

simple life
to avoid
war, taking
nothing in
the form of
benefits or

attention.

Did Yudhistra even want the

Kingdom after war – or wanted to take up Spiritual effort in the

forests after war?

So the original Kshatriyas

were not
FAKE
display
aunties
with labels.

YUDHSITR
A HAD TO
BE
ADVISED
BY
EVERYBO

DY AND REMINDED IT is his dharma TO RULE.

The form of Dharma is not outward command ment – but

the form
that
appears
from the
Ishvara,
through the

Soul, and
the
Universe,
Prakriti.

India

needs

to

throw

out

these

labels

of

fools,

stop

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Focus with deep

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Nyaya(

Reasoni

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(Math-
Analysi
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The

Subject of Study were “

Sat”, “

Reality

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Foolish

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system

is

reality.

When a false reality is held people become victims of it. For forest dwellers technology doesn’t exist. For those lost in tech the superpowers of the Buddhist monk still disappearing into brightness in

the Tibet doesn't exist.

For the wester ns, marria

ge

doesn't

exist.

Why?

A false reality is taught

and it

become

the

narrow

possibil
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observe
d.

A New Religion For India

For those who wish to stay out of this krakkshit nonsense, and abide by the purest part of the Vedas – which are not just surface writings but mathematical ideas encoded in symbols, I describe a religion in the appended books.

Call yourself a " Surya Yagnika" do not claim

you have touched the standards required, but if you aspire to the standards, say you do so. Do not boast around or put up fancy airs. But keep the Dignity. Have, if needed, the Symbol as that of the Silver Sun, if you truly aspire to the mode of Study, Meditation, and avoiding unreasonable false ideas.

Do not fall into vanity of displays, but aesthetics form a force in itself.

The Family itself is the monastery.

As above, so below, the family here is not so different often in its core aspect from the family in heaven.

Sacred forms of
interaction within family,
and within society.

Not allowing human
Dignity to be stepped on,
and not allowing own
Dignity to be stepped on.

Keeping Inner Ease and
Steadiness. Endeavoring
on the Greater Goal of

life in the best ways one is able to .

These are the ideals of this path. There are no labels or anything.

Only if pressed to say a religion, one says, the Vedic Solar Religion, the Surya Yagnika.

The idea entirely is aligned to mythology, the aspects of it not distorted by the distorters of tradition (remember the same myth has different versions in different ancient writings) .

One uses own reason and Good judgement to distinguish.

God as the Spirit Inside guides, not random writings of humans. Writings are only to spark that Inner Brightness, and Soul.

Profundity, depth, humility these keep one grounded to the Spirit and free of vanity.

The Upanishads describe that One Purusha who appears from Yuga to Yuga to restore Dharma – that One God, as also the "Purusha in the Sun."

“Adityanam aham Vishnu,” says the Gita. “ Within the Suns, I am Vishnu.”

The Gita also states “Jyotisam ravir amsuman,” “ Amongst the Bright, I am the Splendorous Sun.”

The Surya Yagnika mode

doesn’t limit itself to this form or that form, but adopts freely study of the Truth Under the Sun.

The Sat, the Truth is the Goal. Not random ideas made by humans.

The ritual forms one may abide by the Vedic or adopt the sacred Idea of

African Traditions that any who is a human may make a ritual.

If you pour water on the earth Understanding Earth to be the Solar Body itself, wishing the Good of all Being, that is a Great Ritual. Those vibrations held, if accepted by the Aware Solar God, transform the

world. No ritual imitation is needed. Just the reason and a direct awareness is needed.

If you pout that water to a cactus or any plant in your Garden that space and that planet even holds vibrations inviting of Goodness, and evolving Goodness for the world.

Anyway, you will find these ideas discussed better in the attached two books.

We abandon every idea that is not the purest of Vedic Ideas – all later distortions of scripture and fake additions nowhere found in the

original great tradition. We abandon that which is not Reason. We accept all forms of reason.

We do not hesitate to employ ways of the present day world to research, study, preserve accurate the stuff of the traditions. To broadly make available source material for Individuals' research.

There are only two sources of knowledge – the Soul, and world-observation. The Vedic Scriptures are a window to what is in the Soul planes. To unveil the original meaning of the Vedas, they have to deciphered on that plane, by the individual. Interpretations are only

fancy ideas of the mind. Truth is beyond the mind – a mere sense organ, as per Buddhist traditions.

Buddhist and Vedic traditions were understood as aligned to the same Truth in the times of Nalanda.

The Sun worship found

across the world, aligns to the same truth.

Mathematics based on axiomatics of thought unveil patterns in reality. Experiment based on sensory observation unveil truths in reality. Thus, the Buddhist scholar Dharmakirti pointed out that there are only two sources of

knowledge “ Inner Soul Form Observations (Sva Lakshana) and sensory observation.” If sensory observation were flawed empirical sciences would fall apart. Only the interpretation of the senses can be wrong, or just limited to one set of dimensions that that sense processes, but it is indeed a function of the

greater truth.

We abide by the ParjnaAparamita Principle

That any idea taken to an extreme is false.

Human words or ideas cannot capture the great ultimate truth. So any expression of it is not the ultimate truth. And it need not be entirely false either.

If someone says, truth is this set of words, “ Well.. it is false.” By the PrajnaAparamita Principle. Prajna means wisdom, Aparamita means boundless or unbounded.

The Gita says, " What use is in a well, in the middle of an infinite ocean, the knowledge of the so labelled brahimins are that much in the Ocean of Vedas' Wisdom."

Arjuna is obviously being advised not to fall into narrow ideas. Arjuna is also advised to turn away from the shaky ideas of scripture and directly situate his

awareness in the Absolute planes. That is Yoga.

“ A log of wood that doesn’t get stuck to either bank, eventually floats to Ocean,” noted the Buddha. “ The right

view, gravitates, levitates.. toward the Absolute."

So do not hold extreme views, absolute exclusivity etc., as truths.

We broadly study different traditions.

Zen, which focuses on the breath, is another view of a Vedic approach which states, “All of the Vedas are in the Breath.”

We study books such as Zen by Dao

Re (available for free download on Scribd.com . Dao Re is a pseudonym, btw), Meditate to images in CC Tsai's Zen.

We broadly study the Daoist

traditions, gain wisdom from the African traditions, in alignment with Uddhava Gita which describes the Universe itself as the Teacher, and various forms of Nature appearing

as the Teacher.

We go beyond the words, read, keeping only the divine essence in own Wisdom, forgetting the words.

We adopt the idea

of the YogaSutra, which describes God as a ” VeshsaPurusha,” a unique Individual – just as the Gita does.

And the path of the Yogasutras “ Tapa (

Effort and Meditation),SvaDhyana (Self Study and Inner Observation, Trusting and noting down what one sees within, when it falls into a frame of reason, eventually), IshvaraPranidhana

(Obeisance to the One God.)”

We note that the writings of the Apocryphon of John regarding “The Inexpressible One,” the Writings of Plotinus on the

One, the Writings of the Egyptian Sage Hermes, studies by the Greeks, which describe the descend of “the One,” are all reflections of what is the description of God in the Gita.

So traditions in their original purity were visions of the same Truth.

We take broad study, reading, SvaDhyaya(Self Study), as adoration

of that Divine Supreme within.

The Bible actually says stuff such as "even the writings of Moses veils the heart" and the New Testament is a testament directly

of the Spirit, written in the Soul and Heart, not of words, for “ the letter kills, spirit gives life.” Read that section.

The Gnostic writing “ Apocryphon of John” says “ I will

appear as the eagle on top of the tree" That is the wisdom unfolded from God' on the brain- spine tree."

We abide by the Zen principle in later stages of meditation,

described by Dao Re, “ Be devoid of oneself and others, situated in the Atman(Eternal Self.)”

Well, another view had described it has,” Be devoid of yourself and other,

situated in the Atman," the phrase were rephrased in a Zen sense to put oneself first, and a greater centering in the Spirit to be achieved.

We subscribe to the

teaching of ease and stability, sukham sthiram, of the awareness, taught in the YogaSutras, by absorbing any sense of unease, into the awareness of the Infinite absolute.

“ prayatna[Effort] śaithilyānanta [By awareness of the ease of the Infinite absolute]samāpattibhyām[is absorbed]” – YogaSutras 2.47.

By that ease, we go beyond Duality. “

tato dvandvānabhighāta ḥ” – Yogsutras 2.48.

This ease and stability, Sukham Sthiram, were the original definition of Asana in Yogasutras, and had no reference to any idea

of exercises or artificial effort.

Thus these texts have not to this date even been properly translated.

We are open to discovery. Even the sound of OM, might

have been ONG. For the vibration of the absolute were associated with the top of the nose area – when sound vibrates there the sound is NNGGGG. Some ancient Saivite texts describe the end sound of syllables such as

LAM as LANNNGGG.. "the sound a honeybee." The written form of OM in other traditions we research, for some even seem to abstract the nose and the Divine Origin as a bindu – A

DOT -marked on top. The U shaped form above OM form we mathematically understand as the intensity of spatial density involved in topological projection and compression of higher dimensions to the lower, making

that form appear with the bindu inside, and it is observed during meditation, directly a stage.

Sankhya for us is the processing domains, the 7 cores of which starting from the

root chakra are the processing cores of the universal DNA DIFERENTIATED in the human.

The processing cores were associated with the numbers, as the initial phrases of Bija Ganita of Bhaskaracharya make apparent. It is

not a text of algebra, for even the second chapter says for title, “there are six different types zeros(corresponding the 6 processing domains, chakras, in the human.)”. It describes a yogic procedure for

directly understanding it.

Sunyata of the Buddhists would thus have had an mathematical zero plane of the Universe interpretation.

We study the

intricacies of language and grammar. Those inclined to such study even going into the depths of the Astadhyaayi. We attempt to use modern tools and programamtic expressions to present another

view of the system.

We abide by own Dharma, the idea of duty to, friends and family, itself as a whole path.

Dharma we do not understand as a false outwardly imposed duty, but naturally

arising from the Soul Planes, planes beyond ideas of thought.

Buddha's idea that attachment is "fuel" ON THE PATH - and attachment, joy in family forms is what unveils the

Brightness of God.

Dharmic Love is God Himself, says the Gita. Familial forms of Love, and Devotion among humans, unveil God,

thus.

Joyousness, games, all have their part. The study of the Gayatri Mantra intensifies it.

The preservation of the Inner Vital as foundation to

evolving spiritually.

And that God has not set up any set of circus hoops and given it a label as “religion” to go anywhere. The Gita asks abandoning fixation on scripture. Buddha emphasized

reason and direct understanding over time. And a discouragement of foolish fixation on ritual forms of religion and ideas that are ultimately without substance are also found in the Gita, and in the Buddhist teachings

as well – which emphasize reason and direct understanding.

We stay wary of the academia which tells foolish things such as Buddhists don’t believe in the Self, while those famous Ox Herding Diagrams of Zen, the

writings of Zen masters, all say the opposite. The “Great Brightness of Zen” is the same the Brahman.

We research and study on own and never rush into narrow ideas, or simplistic conclusions.

Even good music, art, good food, aesthetics, all unveil the Divine, through the Soul. Life itself is the path, and not any artificial set of labels or mimicry of things of another era. At the same time we acknowledge the force and sacredness of formalized ancient

ritual forms. And we remember the Bhagavata asks often that they all be abandoned and the individual directly resort to the One God. “ Unto to that One God, in the Heart of All Beings, alone Resort,” says the Gita.

Well, do a flip through of the appended two books.

This is a new path for all those who would not identify with a mess of false ideas insulting fellow humans and allowing fake vanity, for their " religion." Vanity and

hate is a path to God? One only fights to protect the Human Dignity - which is a Universal Dharma – not hold up evil forms that insult each other, and thus the God within. The word temple in all ancient traditions originally referred to the human

form. “ This body is the Kshetra(temple),” says the Gita. So its important to Run, as in the Pink Floyd Song, Just like on a Pill, from false religion set up to insult humans.

We understand the six enemies of the human mind, AriShadVargas

are to be overcome even in dreams, as the arthasastra also reminds.

Unless people push us to express a label for our religion, we do not identify with labels.

Grand Solar Architecture for places of study and preservation of knowledge, aesthetics, grand art, only achieved by an elevated consciousness, these can be aspired for as forms.

And we do not hesitate to engage in the simplest of art as in Zen. For in simplicity is the greatest profundity.

We aspire to build grand cities. We aspire ot build beautiful simple villages, for

beautiful form reflects the Divine. We study aesthetics of traditions world over. From the Greek to the Japanese.

In food habits we abide by reason. There is no false vegetarianism or avoiding of beef or anything. The Vedas prescribe eating of

beef, meat, wine.

On a side note: Here is from Hatha Yoga Pradipika as translated by Pancham Singh," Those who eat the flesh of the cow and drink the immortal liquor daily, are regarded by me men of noble family. Others are but a disgrace to their families."

गोमांसं भक्ष्हयेन्नित्यं पिबेदमर-वारुणीम ।

कुलीनं तमहं मन्ये छेतरे कुल-घातकाः ।। ४७ ।।

ghomāṃsaṃ bhakṣhayennityaṃ pibedamara-

vāruṇīm ।

kulīnaṃ tamahaṃ manye chetare kula-ghātakāḥ ।। 47 ।।

Not just a disgrace the next phrase used is kula-ghātakāḥ - "destroyers of own family and nation" in addition to the author saying " kulīnaṃ tamahaṃ manye" - " I think of them as the dull brained of the family, the dullening of family glory." A full translation would be "Those who do not eat beef daily, and drink the wine of the Gods, I think of them as the ones who dullen familial gory and the destroyers of own family/nation/lineage." Refer Manusmriti on the aspect as well – which uses even more stronger words saying they will be reborn as sacrificial animals eaten for food – to understand it is not a bad thing. Yagnavalkia says he enjoys beef. Both Mahatma Gandhi and Vivekananda have pointed out in their published writings that the original ancient Indian religion had the requirement on the spiritual aspirant.

The not killing of animals raised as pets are normal. Nobody eats their pet swordfish for dinner.

Ideas and discussion along the lines may be found in the Book, “ A Path To Greatness: A Book for India” by Dilip Rajeev, available for free download online, and on Scribd.

We do not do any “pushipatam vacham” (research the meaning of the phrase as found in the Gita, “flowery words”) or take weak forms of life as some spiritual ideal, but understand that such ideas are false, and we stay away from such patterns deviant from forms set by the Universe Itself for human beings. The flowery worded spirituality is the domain of fools who do not understand anything, points of the Gita.

We pay attention to the aesthetics of our actions, surroundings, living spaces. Often when necessary taking an approach of Zen simplicity and clarity of living spaces, so that the greater endeavour can be focused on. On

each stage the ideals are different. On each plane of awareness the demands and forms of existence are different. What is acceptable in heaven, may not be so on earth. Time, Space, Dharma Sense, Inner Soul, these determine the action. Individual to individual this is different. Listening to own Soul, that deeper impulse from God, beyond all flimsy thoughts, beyond the mind and passing emotion, one understand what the Dharmic action is.

Aesthetics of good food and wine, can in itself become a spiritual path. Food forms the vibrations that form the body and mind. The Gita advises wholesome nourishing,

creamy, food pleasing to the heart. Spices and overly salty food chaotize the body and the brain. Gentle ehrbs as in western food is an ideal. Overtly medicinal herbs are unhealthy as food.

The properties of food unveil in its texture, taste, and appearance, the wavefunction form of it.

Taste unveils all the properties, as per Ayurveda, and all ancient traditions world over. A good nourishing taste is a window to the Divine planes of the Soul. Overly harsh vibrations make spiritual efforts even difficult. The importance of a spiritual focus in determining the quality of food, including

of meats and wines, which are necessary for the fire element in appropriate amounts differing from Individual to Individual, is a great endeavor in itself. Stage of the spiritual endeavour, and all other factors determine which food endow a clear view of the inner, stabilizing the energies clearing up

the vibrations. The soul state of person preparing the food has an impact. I once had a rasgulla made by someone at a restaurant in a Himalayan nation. The taste immediately took me to the Zero point of Zen, and for the first time. As if the person who made it had no intent, no motive to

please or not please, no motive to impress, no motive for money, yet an absolute pleasantness, difficult to put in words. A Zen meditative state, inimitable, not describable.

One should think of Spirituality as field of discovery, of joyous discovery, understood fully by no mortal. For if

any understood it fully, they wouldn’t be mortal.

The Guru, is depth of reasoning.

Fake Gurus with paraphernalia and followers admiring them and describing their feats are a way of employing spies to fool people as per Kautilaya’s Arthasastra.

A beyond “ This is the approach to understanding, and you are by yourself and with God,(whose brightness will appear inside you,)in walking the Path. “ no Guru has any role. In an era of writing and what not, there is no need for

people to gather others around.

The Yogasutras for instance guide that way. A good book on Zen can take farther ahead than any of these on stage for fame gurus.

Discussion an

exchange of ideas happen in a formal setting, much like an academic setting, of the present day's academia, and that attire and structuring, if not, the discussion can also be casual , between friends. Normal reason, experience and insights

guide. One may discuss things one read last week, with friends. Or, discuss insights with family.

Even the talk between Socrates and friends is that way. Simple conversations. Sparking deeper ideas naturally.

Be dynamic in forming and discarding understandings. That is the way any field of study progresses, the faster you can identify a wrong idea, or the narrowness of a view, the faster you end up in the possibility of a greater view.

The Socratean

approach were to lead the reasoning of the other person by asking simple questions.

One should be absolutely cool and at ease about admitting one doesn’t know things. Who knows what. I know nothing is what Socrates said.

The family space can

be streamlined to support this endeavor, by eliminating out unnecessary efforts.

The Purpose of family is to encourage on each other in the Spiritual effort.

And to gently guide. One should understand own wisdom is limited and

often the other being has a purpose in its inner and deeper inclination.

For the Zen monk, the tea experience unveils joys of the Divine. Thus the senses in the right mode are an opening to the Divine.

The Senses are also an input of knowledge.

This idea is present in the Gita as well – as pointed out by Abhinavagupta's writings.

I urge the reader to widely share the PDF, to displace the false ideas that have been permeating India, and threatening the very displacement of the original sacred

traditions from India, and alienating people from spiritual efforts.

SUN WORSHIP

DILIP RAJEEV

Solar Worship

Dilip Rajeev

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ISBN:

The Sun is a Conscious Living Expression, of the One.

The ancient Upanishadic traditions describe God as, “the Purusha in the Sun.”

The Sun is a 6D expression, it expresses the world phenomenon here, and its own DNA, differentiated, becomes the DNA of the worlds and beings appeared here.

A 6D space has 5D for its surface expressions. The planetary bodies, thus are as expressions of the Sun's surface, 5D in Nature.

Each planet is thus as a Solar Chakra.

Within the human, the 6 Chakras reflect the 6 - Dimensional nature of the Solar Angel, the Sun.

The heart chakra, the 4th chakra, an expression of four dimensional aspect of the Sun, is where the human founds his or her feeling of the three dimensional world.

The Earth is 5D, and within the earth is an expression of the Sun, the 6D, in a dimensional view.

Within 5D is 6D, and 5D as it evolves and draws from 6D, is also as if orbiting the 6D world.

Thus, the earth is a set of frequencies, scanning the DNA of the Sun itself.

Earth exists not a distance from the Sun, but in the Sun. The idea of distance emerges from the way the frequencies projected by the Sun are interpreted.

All phenomenon in Solar Space, is as if storypaths projected by the Sun.

The awareness identified
with a high vibration story,
evolves out a greater world
on earth.

The Solar Universe is made of parallel worlds, and dimensions invisible to the human eye.

The Sun is the Origin of Life
and Consciousness here, and
the Predominant Expression
of Pure Divine in our World.

Great traditions, particularly the Vedic, Adored the Sun.

For Solar Worship,
The Sun is to be understood
as the Living Expression of
the Divine in which the
world here exists.

Early Morning, One,
Listening to Vedic Chants, or
After Reciting a verse such as
the Gayatri, One
worshipfully offers his or her
obeisance to the Sun.

As water is a medium which embodies thoughts, a medium of expression, and that which binds the worlds, a handful of water is worshipfully offered to the Sun.

The water is, in the ancient way of doing it, held in the hand and offered by the heart and thoughts of worship-devotion unto the Solar Angel, in whom the world exists.

The water is then gently and respectfully, poured on the Earth, while One faces the Sun.

The water offered in Worship, may be poured as well on the roots of a sacred plant such as holy basil.

Then, one stands awhile in Profound Worship, facing the Sun, Pondering the World as emerging from the Sun, and one's own life expression here as from the Solar Angel.

One on the Vedic Path, tends to study the Gayatri Mantra frequently. Prepare a book in which on each page is the Gayatri Mantra with Vedic Markers,

Gain an understanding of the Pronunciation of the Gayatri by listening to the Chanting of it in the Vedic form,

Study the Gayatri Mantra by visually reading it from the pages, 108 times, if one is inclined to the Mantra Yagna form of Worship.

The Symbol of the Silver Sun, is a symbol of the Path.

And those who abided by the ancient religion described here, were identified by the name,

Surya Yajnika.

The Precepts

Thou

Shalt

Not

Squander

The Vital

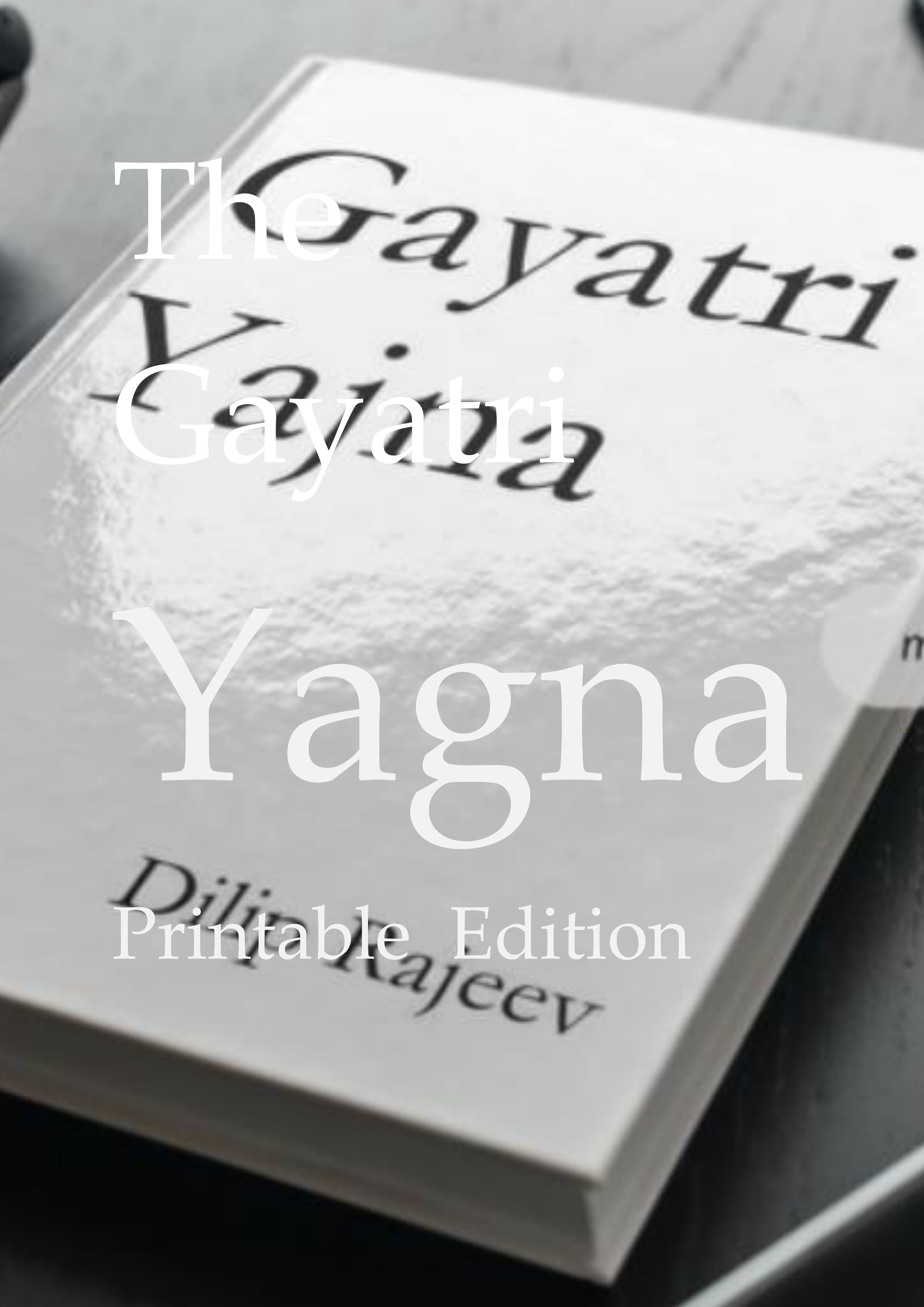
Spirit

Thou
Shalt Abide
By the
Sacred
Ways of
Thy
Forefathers

Thou Shalt Follow Thy Soul

The Gayatri Yagna

Printable Edition



Do print and distribute as many copies as possible among your friends and family. This endeavour in itself has a transformative impact on the world and endows a path whereby anybody can improve themselves daily.

The author grants the right to print and distribute the book as is, for profit or for free.

Dilip Rajeev

Author

Instructions for Printing.

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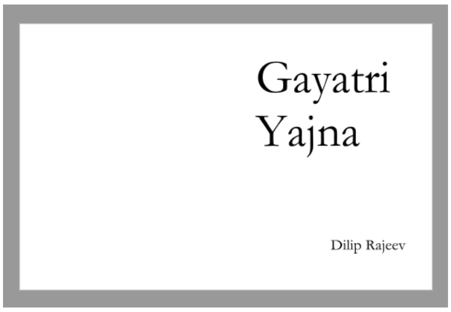

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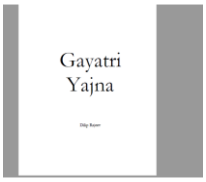

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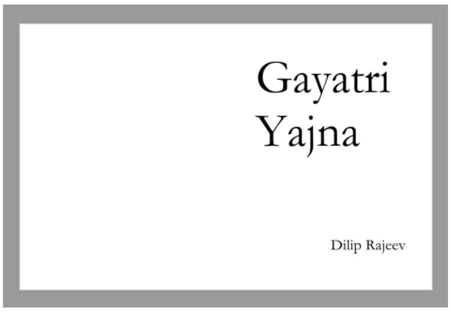

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Gayatri Yajna

Dilip Rajeev

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ISBN: 9798791069085

This work is a guidance to establishing oneself in a great yajna.

The happiness of individuals evolve as they evolve the spiritual light inside.

The Gayatri Yajna involves studying the Gayatri Mantra 108 times, at the 3 sandhyas, daily.

The three sandhyas are at early morning, midday, and at night.

The gayatri mantra is to be studied with a deep sense 108 times, at the three Sandhyas.

Each sound of the mantra is to be studied in a way that brightens the inner. That brightness inside is the Sun.

The Sun is a term used for the Atman, the Soul.

When the sounds of the Gayatri Mantra reveal an inner brightness, keep the awareness on that inner bright Sun. The awareness expands forth what it holds.

The Sound vibrates the body and the mind, and thus unveils what is beyond the body and the mind, which is the Soul, the Sun.

The Gayatri Mantra may be

read a few times at any point one wishes to brighten one's intelligence.

Do keep sharing with all your friends, and family. A Yajna is to bring joy, love, and spiritual light to the entire world.

As part of the Yajna itself, do take this work to as many in the world, as you are able to.

The Universal DNA, or the EkaBija of the Universe is processed by the 6D entity that is the Sun. The Same 6D system unfolds as the human chakras, viewed through unique maps of the differentiated individual DNA, by the unique individual awareness spark, the individual soul in that DNA matrix space.

The Planets, thus are as if Chakras or processing spaces of the Sun. They are in the Sun, so to speak, and the notion of distance arises from the set of frequencies processed by the planets each of which is a 5D sphere. The human experience involves the 4D DNA differentiated views, the heart chakras of humans, processing the world-phenomenon as projected by the Solar God.

108 Times Gayatri Mantra

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया॑त् ॥

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ॐ भूर्भु॒वः॒ स्वः॑

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो नः॑ प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भु॒वः स्वः॑

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो नः॑ प्रचो॒दया॑त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भु॒वः स्वः॑

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुवः स्वः

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुवः स्वः

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे॑ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया॑त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया॑त् ॥

ॐ भूर्भु॒वः स्वः॑

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो नः॑ प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुवः॒ स्वः॑

तत्स॑वि॒तुर्वरे॓ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो नः॑ प्रचो॒दया॓त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुवः स्वः

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुवः स्वः

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुवः॒ स्वः॑

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो नः॑ प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे॑ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुवः॒ स्वः॑

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो नः॑ प्रचो॒दया॑त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुवः स्वः

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुवः स्वः

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भु॒वः॑ स्वः॑

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो नः॑ प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया॑त् ॥

ॐ भूर्भुवः स्वः

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे॑ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया॑त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुवः॒ स्वः॑

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो नः॑ प्रचो॒दया॑त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे॑॑ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया॑॑त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे॓ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया॓त् ॥

ॐ भूर्भु॒वः स्वः॑

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो नः॑ प्रचो॒दया᳚त् ॥

ओ३म् भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे॑ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया॑त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥

ॐ भूर्भुव॒ः स्व॑ः

तत्स॑वि॒तुर्वरे᳚ण्य॒ं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो न॑ः प्रचो॒दया᳚त् ॥